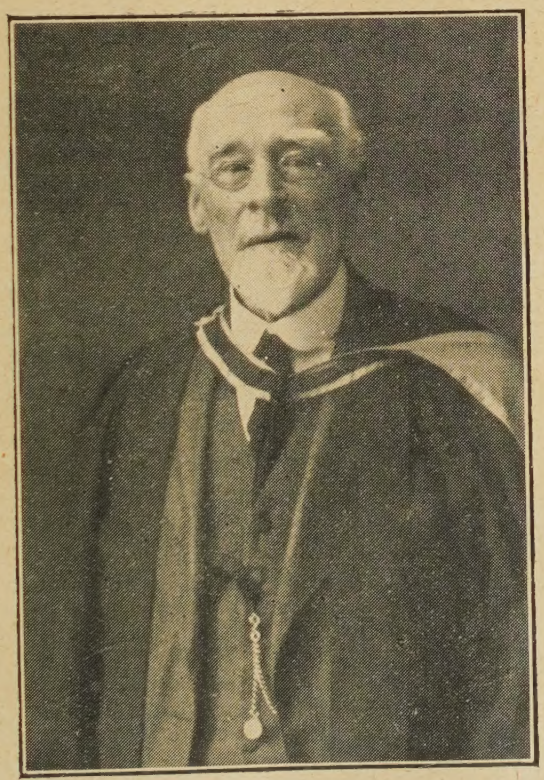
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

No. 290 (Vol. XXIV.—11). NOVEMBER, 1927. ONE PENNY.



REV. J. E. FLOWER, M.A.

Minister. Whiteley Village Sanctuary. (See pp., 168-9).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

Dr. J. H. Marsh, Medical Officer of Health for Macclesfield, who has been specially honoured by presentations from the medical fraternity of Cheshire is a member of our King Edward Street Chapel.

The Rev. J. C. Ballantyne compiled a special liturgical service for his Mill Street Domestic Mission, Liverpool, for Citizen Sunday.

A special memorial service to the late Mr. J. H. Reynolds, who was the first Principal of the Manchester College of Technology, was conducted by the Rev. A. Cobden Smith, at the Lower Mosley Street Schools on September 11th.

Rev. C. W. Townsend has conducted Mission Services in the High Street Chapel, Portsmouth.

The Scottish Unitarian Association held a Conference on "The Place of Organised Unitarianism in Modern Religious Life" at Aberdeen. September 17th

The Unitarian Band of Hope, at Stand, Whitefield, Manchester, organised a floral and industrial exhibition, held September 9th, for the 39th year in succession, with 450 exhibits.

"The Fellowship of Faiths," held a Conference at the London City Temple, October 3rd, when addresses were given by representatives of various religious beliefs.

There is considerable and necessary concern at the increase of gambling and its demoralising effects.

The meetings of the London and S.E. Provincial Assembly at Letchworth, on September 28th, included service conducted by Rev. Bertram Lister, afternoon business session and evening meeting. President Mrs. T. B. Taylor, in the chair. Addresses by Rev. J. A. Pearson, Messrs. J. T. Bibby, H. C. Hingston, Harold Baily, H. G. Chancellor, A. S. Noel, Revs. J. Hinkins, R. N. Cross, P. Moore, A. L. Smith, G. J. Sparham and W. G. Tarrant. A resolution of sympathy was passed to Rev. C. Biggins, who was absent through illness and to the Letchworth friends for their hospitality. Another resolution cordialiy commended the amalgamation scheme of the National Conference and the B. and F. Unitarian Association.

The Annual Meetings of the Midland Provincial Assembly held at Stourbridge, Kidderminster and Lye, September 27-28, also recommended the congregations to accept the amalgamation proposals.

The York Street Church Anniversary Service in the Ulster Hall, Belfast, September 25th, was crowded with about 2,000 people, and many were turned away who could not get in. Seven hundred copies of "Unitarian Monthly" were sold.

A THOUGHT TO THINK

THE BLESSED WORK OF HELPING THE WORLD FORWARD, HAPPILY DOES NOT WAIT TO BE DONE BY PERFECT MEN.
—George Eliot.

At a joint conference of the Ministers' Fraternal and Lay Preachers at Liverpool, September 22nd, Rev. J. C. Ballantyne presiding, Mr. J. J. Clarke, M.A., Lecturer, Liverpool University, gave an address on "The Church and Social Problems," which was followed by discussion.

Rev. C. W. Townsend's missionary visits in the south have included services or meetings at Portsmouth, Newport, I.W., Bournemouth, Wareham and Ringwood.

Mrs. Topliska, minister of the Unitarian Church at Doupnetza, Bulgaria, carries on the work of her late husband. Rev. Mr. Topliska. She conducts Sunday services, a Sunday School, a fortnightly Bible meeting for women, holds a three weeks' Summer School during vacation time, takes her choir to cheer patients in hospital, and distributes Unitarian literature.

At the Mexborough Free Christian Church, September 22nd, the members of the Lads' Football Club held a social which realised £11 in aid of the Church.

The Men's League held a meeting at the Memorial Hall, Manchester, October 15th, to confirm important changes in the rules, one of them being the substitution of the word "Men" instead of "Laymen" so as to open membership to ministers.

The "No More War" Movement announces a "War Danger Conference" to be held at the Central Hall, Westminster, November 24-25, to be addressed by British and foreign representatives, including—it is expected—Senator Borah, Foreign Affairs Chairman, U.S.A.

Rev. Randall Jones, Unitarian, Bridport, has taken part in the induction of a Baptist minister in that town and of newly-appointed Wesleyan ministers, and shared in the proceedings of interdenominational open-air and harvest services.

Mr. J. W. Thomas, Secretary of the Cheltenham Unitarian Church, has gained the B. Sc. degree and accepted appointment as principal of a new college at Lahore, India.

The Adelaide Unitarian Church, Australia has celebrated its 70th birthday.

Our Golders Green All Souls Church has held a Mission Week with addresses every night by various ministers beginning with Sunday services, October 2nd, by Rev. C. W. Townsend, and the attendances have been so good that the week is looked upon as a great event in the life of the Church.

At the recent Harvest Services, Chorley Unitarian Chapel, there was a congregation that filled the place. Only a year ago there was scarcely a dozen people attending.

The late Miss Helen Caddick, of Edgbaston, Birmingham, has left £200 to the West Bromwich Unitarian Church, and £300 to the Church of the Messiah, Birmingham.

The new session of the Unitarian College, Manchester, was opened October 4th, by an address on "The Philosophy of Shelley," by Rev. W. L. Schroeder, M.A.

EVOLUTION AND GOD.

A fire mist, and a planet,
A crystal and a cell,
A jelly fish and a saurian,
And a cave where the cave-men dwell;
Then a sense of law and beauty,
A face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The sign of the golden rod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longings,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.

W. H. CARRUTH.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

XI. JOHN.

With the "Fourth Gospel" we come into another atmosphere from that of the "Synoptics." The latter were plain attempts to tell the story of Jesus as he actually lived "and went about doing good": the former is illuminated by the backward-light of loving memory and strives to present Jesus as he appeared to the author long after he had passed away. No doubt the author believed himself to be writing actual history; that he succeeded in so doing is at least doubtful, if his work be carefully examined. It has been called "the spiritual Gospel' and to a certain extent deserved that title. The controversy over the authorship is still raging and the critics seem unlikely to reach an agreement. Perhaps most modern critics deny that it was written by John, the son of Zebedee. Dr. Moffatt boldly decides for "John the Presbyter," of whom Papias speaks and to whom I for one believe that he meant to assign our "Gospel." If there had not been a "John the Apostle," I do not think that a reading of Papias would have received any other interpretation. Dr. Drummond however, in his very able and discriminating work on the "Fourth Gospel" urges that the Apostle was the author. Quite recently Dr. Carpenter has produced a most able book, which upholds the other view. I do not propose to present the arguments for and against either point of view. I have ventured to state my own, and all my subsequent criticism will be put forward from this standpoint.

All of the critics, however, admit that the "Fourth" is the latest of the "Gospels." Its whole scope is different from that of the other three, the style of the discourses of Jesus is so deeply coloured by the author's purpose, that it bears little if any resemblance to his utterances in the synoptics. A later form of theology, which though differing from the Pauline in some points appears to me to presuppose it, demands a comparatively late date for the work. On such a point it is unwise to dogmatise. Hence I will only venture to assert that it can hardly be earlier than 80 A.D., while it need not be later than about 96 A.D. Either date would give an improbably long life to John the Apostle. Neither does the "Gospel" itself present the appearance of an old man's work, though its author must have been a thinker of wonderful power and maturity. Curiously enough though most orthodox thinkers have recourse to the "Fourth Gospel" to prove the deity of Jesus, it is the one of all the four which gives most little human touches of his character. It may be noted that at the outset it excludes positively the tradition of the "Virgin-birth" of Jesus and states in plain terms that he was "Jesus of Nazareth, the son of Joseph" (i, 45.) He does not even hint any more than does Mark, that Jesus was born in Bethlehem, but rather that he was born and brought up at Nazareth.

That our "John" is historical and actually presents the events of the life and the teaching of Jesus, is at least improbable. That the discourses do contain some of his actual sayings is comparatively certain. That they were delivered as written down is almost impossible. To begin with the Disciples would not have understood them, and they contain phrases which it is hard to believe Jesus uttered; e.g., "all my predecessors were thieves and robbers."

At Wallasey the Mayor and Councillors attended the Unitarian service on Sunday morning, September 25th, and Rev. R. Philipson, was preacher.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc, all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Brotherhood of Man.

STUDY COURSE NO. 6.

[This Study Course may serve either for a Sunday Class, or for a week-night Study and Discussion Circle. One subject for each week in the month.]

(See Unitarian Leaflet No. 3, "The Gospel Jesus Preached"; also "Three Stages of Unitarian Theology," p. 85; "The Brotherhood of Man"—in "The Transient and Permanent in Religion," p. 149; Channing on "Self-Culture" and "Honour Due to all Men.")

(6) THE INDIVIDUAL AND SOCIETY.

What is the relative importance of the two factors of progress—the Individual and Society? Is one more important than the other? Apparently,—Yes, but really—No. It does look as if the community is of more importance than the individual as the whole is greater than the part, but it is only relatively so. The welfare of all the individuals taken collectively making the community, is a far weightier matter than is the welfare of anyone of its members taken by himself — their combined interests greater than his personal interest. Yet as a matter of fact these two interests are one. They are dependent on each other. The welfare of the community is not possible apart from the welfare of each of its members. The health of the community whether physically or morally is endangered if one of its members is in a bad condition.

What is the community for? It is intended as the instrument for the security of the individual. By its collective power it can do for the individual what he cannot do for himself. It can protect him and create safe and wholesome conditions of life for him. The other members of the community need the same security, so it is the true interest of them all to realise it for each and everyone of them. Thus is the community a means to an end, and that end the welfare of the individual. For him it is organised. For him it exists. Tennyson says of Nature—

"So careful of the type she seems, So careless of the single life,"—which is not true of organised community of human beings, for that is an improvement on the sub-human forces. In human affairs everything is for the individual.

What makes the community? Obviously — the individuals who constitute it. But that is not all. If there is anything wrong with the community—if it be in a bad condition, ineffective for its purpose, an instrument of danger and injustice, permitting slavery and other evils how is it put right? It is always by the action, on the initiative of some individual. The Reformer comes, and against all selfish interests he wages war against the wrong, creates a collective opinion against it, and through his action at last the evil is done away. How then can the individual be of less import than the community, if he is its maker? A perfect kind of society is possible only just so far as its members are perfect—in proportion as they are rightly disposed to each other. But it is by their collective action and influence that equal opportunity for each individual to become perfect is made possible. They act and react upon each other. But it is all for the making of man. The influence of the individual is a leaven permeating the whole social life for good or ill. The more brotherly it is the more beneficent becomes the power of society. A true society is a perfect brotherhood.

Some points for discussion:—What the community is for; the need for the reformer; the individual is a leaven; Tennyson's "So careless of the single life."

(7) THE NATION AND OTHER NATIONS.

In his poem "Locksley Hall," Tennyson looks

forward to "the Parliament of Man, the Federation of the World." That means the Brotherhood of all the nations of mankind, the co-operation of all peoples and tribes of men for the good of the whole human race. It would be not only the united States of Europe but of all the continents of the world. And why not? Unity is better than disunion, and mutual help infinitely preferable to rivalry and antagonism.

The developments of international intimacies and world friendship are all tending in the direction of the poet's ideal. History can already record the establishment of The League of Nations which is a practical step on the way. The outcry against tariff barriers in favour of free international exchange of commodities, the movements for the outlawry of war, conferences of representatives of various nations on problems of labour and education, point towards the same goal. It is inevitable that world unity will come. Mutual necessity will make it so.

The responsibility of each nation in this matter is commensurate with its power. The most powerful has the greatest obligation to lead the way. The human race is one family—one body of which all peoples are members. All nations share the same human nature. The most advanced in civilisation can influence and persuade all the rest to unite in plans for the benefit of all. The society of nations can be the world instrument for the protection and security of each. By manifesting the spirit of friendship and goodwill so that causes of suspicion and fear shall be eradicated, the way will be opened up for the development of undreamed of possibilities in even the most backward nations.

Think of the wastes of international rivalry, the cost of armies, and the saving of it all by brotherly co-operation. By the realisation of world unity and equal opportunity for every people to realise its highest possibilities the life of mankind everywhere will be set free from innumerable burdens and harrowing cares, and the joy of existence will be multiplied beyond all conception. Blessed is that nation that will use its powers and energies to promote that glorious consummation of which the poet sang and prophetically foretold!

Some points for discussion:—The Federation of the world; tariff barriers; outlawry of war; the wastes of rivalry.

(8) HUMAN AFFAIRS ON FAMILY TERMS.

Brotherhood and Unity on family terms is the natural ideal for the peace and true prosperity of all mankind. What does that really mean? To answer, it is necessary to refer to the conditions which regulate and harmonise the relationships in true family life. These may be stated thus:—

Parents are the protectors of their children; they nurse them and feed them in their infancy; they teach and train them in childhood and youth; they guide them in the way of life. When no longer in the period of infancy the sons and daughters care for each other and help one another. In sickness and suffering the whole of the family are concerned to do everything possible to relieve and restore the sufferer to health and strength. All the resources of the family are used for providing every member of the household with the necessaries of life—to each according to need. All the family, parents, sons and daughters, share the duties of the household, each doing his or her part according to ability to secure the comfort and happiness of the whole. Goodwill, mutual help, the sense of belonging to each other, characterise them each and all.

So if all human affairs were managed and regulated on true family terms it would mean mutual protection amongst all men and nations; the strong caring for the weak; the more experienced and better informed teaching and training those who are ignorant and less informed; helping and relieving one another in trouble, difficulty, or danger; sharing mutual responsibility and work; securing sufficient provision of necessities to each according to need by using the combined resources of all for the welfare of each; and everything done in the spirit of friendship and goodwill. To some extent this is already done in every community and nation though there is much selfish rivalry and clashing of opposing interests, with the consequent disorder and waste. There is some measure of mutual help between the nations, but much grasping greed and disrupting antagonism making disunion and disintegration. What a different world of humanity it will be when all nations are each other's guardians, helpers, guides teachers, friends, compacted together in the firm bond of universal Brotherhood. This is the increasing purpose in all progress for all communities, for all nations, and for the whole of the great family of mankind. It is the intention written in the ways of Providence, the ideal of the Unity of the whole race of Man.

Some points for discussion:—The family ideal; pooling of resources; mutual aid; the meaning of progress.

(9) FORCES AGAINST BROTHERHOOD.

The ultimate realisation of the condition of world Brotherhood depends upon the unification of all human interests. If these can be brought into harmony the practice of brotherly relations in all human affairs will be easy in every community of people and in the family of nations. What stands in the way more than anything else is the antagonism of selfism between individuals, classes and nations. If only all men could see

it the true interest of each is also that of all. The welfare of each and of all is one and the same. The one depends upon the other. But most people are ignorant and blind to that fact.

Ignorance therefore is the greatest hindrance in the way. It is the parent of an evil brood of other hindrances—fear, suspicion, misunderstanding, misrepresentation, selfish rivalry, grasping greed, the selfish warfare in industry and commerce, the barbarous struggle for existence in which the strong and the weak are pitted against each other, with resulting insecurity and poverty, and a large proportion of unemployed. This rivalry in the struggle for existence produces military war between the nations with resulting slaughter and widespread destruction. Ignorance and misunderstanding of people about each other needs to be cleared away; ignorance of the true conditions of progress; ignorance of the real science of welfare; ignorance of the laws of a true economy of life; all this must be banished. By true education and enlightenment it can be and will be done.

It is unnatural for human beings to live in a state of enmity to each other. All men prefer friendship to hatred. There is far more sympathy for others than antipathy in every human breast. Irritation, jangling discord, producing every kind of worry and discomfort, are not conducive to happiness. If only all human relationships can be brought into harmony a noble quality of character would be possible in every human being and in every race of people. Whatever is right is possible whenever mankind agrees to make it possible. How to do it has to be learned by experience, by experiment, by seeking to find the way, and the way of harmony will be found when there is sufficient resolution to seek it.

All discord is weakness. Division and disunion are always loss. In unity is strength. There must be a holy war against error and selfishness, against all that destroys human welfare. The fight must be against wrong ideas and ill-feeling. Humanity is struggling blindly under the burdens and sufferings of a host of preventible evils. What is needed is enlightenment. By that the evils will be destroyed. "More light!" exclaimed Goethe as he lay dying. Ah! more light for struggling humanity. If sought it will come.

Some points for discussion:—Forces against progress; unification of interests; ignorance and fear; the science of welfare; war against wrong ideas.

Sects and Sectarianism.

Sometimes people are heard to talk of the abolition of sects, as if that were possible, and desirable. But it is neither one nor the other. Such talk arises from disgust at the narrowness of some of the sects and sectarians. That narrowness ought certainly to disappear as it will in due time. It arises from the dogmatic position, the assumption of finality represented in the fixed creeds and standards. Departure from that orthodoxy is still resented as heresy by those who are sticklers for the creedal authority. Abolish the tyranny of the "Dead Hand" and make all sects free from creedal domination, free to seek for truth and to bring all beliefs to the test of reason, and the sectarian narrowness would soon be gone.

But sects there always will be. New ideals are being revealed at all times, and they are various, and are sure to be represented by groups of people who believe in them. And why not? In the atmosphere of free discussion and inquiry these varieties of view will be helpful to new advances in the progress of thought. We learn by contrast and comparison of view. However much agreement and unity there may be on the familiar and accustomed issues there must be no compulsory uniformity of view that may stifle free expression. Forms of Church government and methods of Church organisation may always be various according to different preferences. Who is there that would forbid them? Let every man be fully persuaded in his own mind and be free to attach himself to that variety that suits his judgment. So long as there are different ways of seeing things there will be groups of people in accord therewith,—in other words, different sects representing them. Such variety is healthy and not at all contrary to the unity of the spirit and the bond of peace.

A Correspondent writes—

Enclosed please find cheque to pay for a further years supply of the Unitarian Monthly. We have found these most useful to hand to visitors when attending our services.

I do think that it would be a great boon to our Cause if all our Churches took a similar supply to be handy in the Vestibules of our Churches. I feel sure that could a Member of each Church be found to supply this small sum, it would be one of the best investments to our Cause. I do hope that other Churches will find members to extend this valuable medium to broadcast this valuable addition to our literature. Yours truly,

A. E. GUBBINS.
(Northampton).

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

Another "Study and Discussion Circle." The Rev. Wm. Holden who conducted the Blackburn Circle, has now on removal to Wolverhampton, established a new Circle there. This makes the fourth through the existence of "The Unity Fellowship." Now that the winter's work has commenced is the time to start other Circles. See what Rev. W. C. Hall says on another page of this issue. Two of the existing Circles follow the Study Course provided in this magazine, and the Circles at Sutton and Purley which are not attached to our Churches but are in localities where there is no Unitarian Church are established as centres of free inquiry on all theological beliefs, some of their members being Unitarians and some who are not. This free inquiry and discussion is good Unitarian work, for Unitarianism is based upon free and unfettered research after Truth.

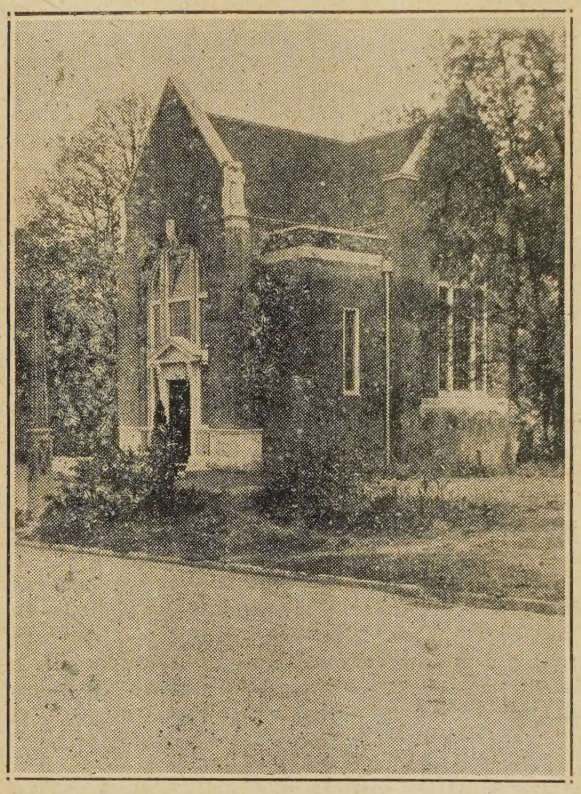
We learn from experience in this work as in all things. The formation of these discussion Circles divides into two kinds (1), those connected with our Churches and (2) those which are not so connected. While any may use the Study Course as a help,—it is obvious that the unattached Circles may prefer a more loose arrangement and fix their topics for discussion from meeting to meeting according as may seem most convenient. The important thing in such cases is to have this free discussion and inquiry at work. All the Circles may be affiliated to "The Unity Fellowship," if only by a Circle affiliation subscription of 2s. 6d. a year. Individuals can be Fellowship members by an annual subscription of 1s., and the magazine is sent post free for 1s. 6d. a year to any who wish to have it. Circles following the Study Course can sit for examination with prize awarded to the candidate securing the highest marks. Each candidate for examination must be a member of the Fellowship.

Another matter that should be clearly understood is this:—Any person who is not an avowed Unitarian may be sure that his becoming a member of the Fellowship does not make him a member of the Unitarian denomination. This magazine is not a denominational property, and the denomination has no responsibility for the existence of "The Unity Fellowship," which was started by the Editor of this magazine as part of his work, and he only is responsible for having set this Fellowship going. Any person joining a Unity Study and Discussion Circle in a locality where there is no Unitarian Church is not committed to any denominational obligation or connection. The organising of free discussion and inquiry concerning any theological matters is itself important regardless of consequences or of what it may lead to. It must certainly lead to more light and truth. This much is said both to explain and to encourage any non-Unitarians to join any unattached Circle that may be formed in their district, and to enable our readers in any cases of that kind to pass on to them to make the matter clear. Suppose for example that such a Circle existed in the Whiteley Village community composed as it might be of Unitarians and non-Unitarians it might be part of "The Unity Fellowship," without having any connection with the Unitarian body.

Again it may be said that any of our readers who wish to support the work of the Fellowship and such expense as is necessarily connected with it, are earnestly invited to join; and any suggestions for making the Fellowship more helpful will be very acceptable.

MINISTERIAL CHANGES.—Rev. Leslie J. Belton has been publicly inducted and welcomed into his ministry at Aberdeen; Farewell presentations were made to the Rev. Simon Jones on the conclusion of his exchange ministry at Capetown, August 19th; Rev. Roger Thomas, M.A., has been inducted and welcomed into his ministry at Hackney, October 6th; Rev. Margaret Barr, M.A., has been publicly welcomed to her ministry at Rotherham, September 15th; Rev. W. Holden had farewell and presentations at Blackburn, September 25th; Mr. Ernest Deakin, of Bryn, Wigan, is appointed Lay-Minister at Blackburn; Rev. Wallace B. Tavener, of Manchester, has accepted appointment to St. Mark's Unitarian Church, Edinburgh; Rev. J. A. Williams was publicly welcomed into his ministry at the Oldham Unitarian Church, September 20th; Rev. H. E. Haycock, has commenced his ministry at Shepton Mallet; Rev. Ottwell Binns had farewell and public presentations at Mansfield, September 26th, and has entered upon his ministry at Torquay; Rev. C. A. Piper, of Coventry, has accepted appointment to the West Kirby Church; Rev. Ethel Kay was inducted at Whitby Chapel, September 22nd; Rev. Joseph Wilson has been publicly welcomed October 4th, to his ministry at Gateacre; Rev. R. W. Wilde, of Halliwell Road, Bolton, has accepted appointment to our Todmorden Church; Rev. J. K. Nettlefold, B.A., has been publicly welcomed to his ministry at Norwich; Rev. L. Baker Short, B.A., was inducted at Shrewsbury, October 13th, and publicly welcomed to his ministry; Rev. Ottwell Binns has received public welcome at the Torquay Church; Rev. F. Munford, B.A., of Heywood, has accepted appointment to our Mansfield Chapel; Rev. Simon Jones, B.A., has returned to Nottingham from Capetown.

The Whiteley Village and Sanctuary.



THE SANCTUARY.

The Whiteley Village is a beautiful model of a garden city on a small scale. It is situated near Walton-on-Thames, Surrey, and was founded by William Whiteley, the well-known "Universal Provider" and pioneer of the great retail stores of London. He had the philanthropic idea of establishing a trust for the benefit of the veterans of industry, and to give them a happy time in their declining years, and by his will dated May 20th, 1904, he left a bequest of one million pounds to provide homes for aged persons—men to be over 65 and women over 60 years of age, and appointed trustees to administer the provisions of the Trust specified in the will. Mr. Whiteley died on January 24th, 1907. It was not until July, 1911, that a suitable site for the homes was secured, the purchase being completed in the September following, the whole estate consisting of 225 acres of well-wooded land, its highest point being 196 feet above sea level. The sub-soil is mostly sand and gravel. Part of the estate was levelled, laid out according to a competitive design. In the centre is a monument consisting of a figure of "Industry" in bronze and the Ship of Enterprise at the back of the chair, and there is a bronze plaque with portrait of Mr. Whiteley and an inscription stating that by his munificence the cottage homes were built "for the comfort of old age and as an encouragement to others to do likewise." Around this centre roads are laid out. By 1924 there were dwellings inhabited by 301 villagers, 73 men and 228 women, including 40 married couples. Each cottage contains a living room with range and bed recess, with separate scullery, and bath, w.c., and accommodation for coal and refuse, and there is garden at front and back. Part furniture is provided, including gas cooker and hot water geyser. Each cottage is rent free with free water and electric light, and an allowance of fuel. There is in each case a weekly cash allowance to secure an income from all sources of not less than 12s. 6d. per week, and each married villager not less than 10s. with an additional meal allowance of 1s. 6d. per week in each case. On Founder's birthday each villager receives also a small pecuniary or other present. Rates and taxes are paid by the trustees. Applicants for admission to the benefits of the Trust must be of good character possessing an assured annual income of £19 10s., and not more than £60 for a singe person or joint income of £75 for a married couple. The village contains various institutions, including market stores, concert hall (concerts and entertainments free two nights per week), communal kitchen, hospital, nursing home, club house, restaurant, recreation ground, bowling greens, post office, library, guest house for villagers' friends, making a short stay, an Anglican Church, and a non-conformist undenominational place of worship "the Sanctuary."

The villagers are left absolutely free in matters of religious and political opinion. They are not required to attend this or that place of worship. The following basis of Church Fellowship is that of the undenominational "Sanctuary":—

"We, the members of the Whiteley Village Free Church Fellowship, representing various Churches, enrol our names as followers of Jesus Christ.

We formulate no written Creed believing that in the flux of time such creeds tend to become fetters, and lead not to union but division.

We are Christians because we desire to know and follow what we believe to be the teaching of Jesus, and to open our hearts to the Rule and Guidance of the Holy Spirit in things Personal, Social, National and International."

The congregation includes Unitarians and other dissenters.

The Rev. J. E. Flower, M.A., father of our Rev. Dr. J. Cyril Flower, M.A., of Cambridge, is the regular Pastor. The spirit of his pulpit teaching may be gathered from the following quotation from one of his recent sermons:—

GOD'S FREE CHURCHMEN.

We have to un-learn many traditions and prejudices before we can learn the truth. Divine Truth is a vast navigable ocean. If we cast anchor and furl our sails, or shut off steam, we stay in the same place and make no progress.

This is the reason why, while respecting the opinions of others, we regard the historic creeds as a hindrance rather than a help to spiritual life. To us they seem to imply a dead stop, whereas the Spirit of Truth is ever living and advancing. It is no wonder that tribulation has always been the lot of many Christians. The prevailing root ideas of religion from the earliest ages have been wrong. It has been assumed that those who impose the taxes have the right to coerce consciences, whereas real religion is personal and private, between the soul and God. No civil or ecclesiastical rulers have the right to interfere, or to say "We are right and all others wrong." That assumption has been the source of endless corruption and persecution, but happily it has failed in Britain to quench the God-given spirit of freedom. Free Churchmen say to the State, for themselves for all others alike, "Hands off! we are God's free men and women, and we suffer no human rule. Christ Himself is the only Head of the real Church; by His spirit He rules and guides. We can brook none other!"

When that simple lesson has been generally learned, and not till then, will the two-fold tribulation of persecution cease—two-fold, for it deeply injures both persecutor and victim. In the meanwhile the Master says, "Be of good courage." Let no such tribulations crush you. Rise through them and even by them as by the rungs of a ladder. "In me ye have peace. I have overcome the world." The world conqueror has ever given of His own spirit to His faithful followers. Bishop Latimer in 1655, filled with that spirit, cried aloud to his brother Bishop Ridley—both being men of lofty Christian character daring to obey the Bible rather than the Pope, and yet both about to be burnt alive as heretics—"Be of good courage Master Ridley and play the man. We shall this day light such a candle by God's grace in England as shall never be put out." —J. E. FLOWER, M.A.

It should be added that Mr. Flower has nothing whatever to do with communications from applicants for any vacancy in the village. All such applications should be made to the Secretary, Whiteley Homes Trust, 36, Russell Square, London, W.C. 1.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(10) CHURCH LIBRARY, STUDY CIRCLES, ETC.

My last article dealt with systematic instruction in the Sunday School. Our Churches, for their proper development need more than this; what is required is the means of such instruction for all our people. Books ought to be available to which they could turn for reference on details of denominational history and theology, and on the general knowledge and thought of to-day. This suggests the formation of a Church Library, and this is one matter that would engage the attention of the Church Council. Many of our older congregations have libraries, well buried in dust—as I know from a little rummaging a few years ago—which represented their reading a couple of generations back. I have particularly in mind one of about three hundred volumes which to me was a wonderful indication of what Unitarians used to read: it comprised good editions of the best books on history, philosophy and theology. To-day, of course, we have free libraries, and they contain—well, what do they mostly contain? The fact is that there is still need for such a library, of ready access, which our people and those who wish to know about us could consult: one that would contain most of the Lindsey Press publications and a good number of other books that reflect the liberal thinking of religion.

On such a library as a basis there could be formed reading and study circles, particularly for the winter months, which would be not only useful of themselves but also of great service to other institutions. At present the intellectual fare of most of our Literary and Social Unions, or similar societies that take other names, is of a miscellaneous character—a programme of oddments is pieced together. It would be an improvement to have a definite subject for a session; if not this only, then this as a regular monthly subject: for which readers of papers could deal with a specific book, whilst those who intended taking part in the discussions could consult other books in the library dealing with the subject. Such a book as Wilbur's "Our Unitarian Heritage" so dealt with ought to induce reference to at least twenty other books the library would contain.

These institutions would act and react upon one another. The library would help the circles and societies, and these would tend to the enlargement and increased use of it.

Further, when the minister is delivering a course of sermons or addresses, there might be week-night discussion on them, with all the aids the library would provide. It would be good for both minister and congregation, and would certainly help to increase the interest of the younger members in the religious work of the Church.

Literature.

"Hard Sayings of Jesus," by the Rev. J. Tyssul Davis, B.A., 2s.

"The Use of Leisure in Bethnal Green"—a survey of social conditions, by Constance Harris, preface by Dr. L. P. Jacks, 2s net.—both from The Lindsey Press, 5, Essex Street, London, W.C. 2.

"The League Annual" of the British League of Unitarian and other Liberal Christian Women, 1927, Elsom and Co., 4, Essex Street, London, W.C. 2.

"Where is Heaven," by Ben Adhem (Allen Clarke), 1s., Palatine Books Company, Blackpool, and 170, Fleet Street, London.

"The City Invincible," The Liverpool "Citizen Sunday" Council.

Mr. Tyssul Davis has done a good thing in producing his chapters on "Hard Sayings of Jesus." He has a helpful way of sifting the wheat from the chaff, the real sayings from those which are most probably wrongly imputed to Jesus. He deals with seven of them. Here is an example of his treatment—"calling men hypocrites, whited sepulchres is not good news, nor an exhibition of his teaching 'Love your enemies.' The Masters don't do these things. Violent methods have never been the methods of great teachers. But their disciples have supplied the deficiency in full—" (p. 52).

Again, — "the idea that Jesus shared the popular beliefs in a DEVIL and DOOM and DISASTER, does not accord with the high teaching which was essentially his" (34.) The book is a good defence of the consistency of the real teaching of Jesus, and it well repays time spent in its perusal.

Miss Constance Harris in her survey of life in Bethnal Green has noted many things demanding serious attention. Her pages are more than a "picture of the way the poor spend their leisure," for it is a study of social conditions. Here is a picture of housing:—

"One room, total capacity 1,368 cubic feet. Furniture: One double bed, one single bed, table, washstand, several chairs. Food is kept and cooked in this room. Water has to be carried up several flights of stairs.

"The family consists of father, mother, and six children, all of school age or under. Two of them have since been admitted to an Institution.

"The room is very dirty. The father is nearly always out of work, and the general condition of the household and family is past describing."

After reporting on even worse cases than that the Medical Officer of Health writes:—

"The indelible picture of dying tuberculosis patients in small, very overcrowded rooms, sleeping in the same bed with their children, and so of necessity infecting them also, will haunt my mind for the rest of my life."

Truly "such houses breed diseases, but they also breed resentment to those responsible for such conditions, and to think of the right use of leisure in these conditions is a mockery."

The use of leisure in Bethnal Green is too often in gambling and excessive drinking; tittle tattle and ennui, idling and gossiping in the streets—and no wonder it is so.

This book should be read. We are all responsible, and we must not shut our eyes.

The League Annual extends to 100 pages of closely packed information concerning the great work done by our Unitarian women. For a detailed account see Women's League page. But here is a sample branch report:—

STALYBRIDGE.—Membership 34. Meetings are held weekly; on the first Wednesday of the month teas are given by members and friends. One is a "Scrap Tea" in December, which gives an opportunity to a large number of donors. In the winter it is usual to have an address on some special subject. "Tom Hood," by Mrs. Douglas Walmsley; "Woman, her power and place in modern life," by Rev. J. W. Lee, of Denton; "Josephine Butler," by Mrs. Mamourian, of Ashton; and "Victories of Peace," by Miss Storrs. In the summer there were outings to Liverpool and Chester, and Mottram.

We also attended the neighbourhood meeting, an annual event, at Mottram, in September. We have also been represented at all the meetings of the Manchester District League.

Our second annual League Service was held in November, when special music was rendered, and the president, Mrs. Wrigley, preached on "Woman's Influence."

We have had a Jumble Sale and two Whist Drives and Dances in aid of the Sale of Work for paying off the mortgage on the Manse. The total amount raised was £555. We were responsible for the Congregational Stall which raised £144. Since then we have given £10 to the Church Committee and £2 2s. to the Ministers' Pension Fund.

We have received glowing accounts of the warm welcome given by League members of Adelaide to one of the families long connected with our Stalybridge Church. For this we are grateful to the Fellowship section of the League.

"Where is Heaven?" by Mr. Allen Clarke, who is "Ben Adhem," of the "Liverpool Weekly Post," gives the many varieties of ideas about heaven which have been believed during human history, from the crudest and most material up to the loftiest and most spiritual. But in none of them is the locality of heaven as a place

defined more clearly than that it is somewhere above. Though the author seems to make heaven synonymous with the world beyond the grave, he evidently believes it to be a spiritual condition within the soul. He has much querying as to where the next world is, but of course, without any positive result. Being a spiritualist he is sure of a life Beyond. Among other quotations from the poets, Milton's—"the mind is its own place, and in itself can make a heaven of hell, a hell of heaven," is given as meaning that heaven is not a place, but a spiritual condition. Mr. Clarke evidently agrees with that, for he says that the miser who carries his miserly disposition into the next world will be "miserable" there. The book originated as articles contributed to the "Liverpool Weekly Post," and it is written in a chatty style easy to read; it contains much literary information on the subject, quoted from writers and poets both ancient and modern, and it is so interesting and thought provoking that the reader is sure to peruse every page from beginning to the end.

"The City Invincible," contains "A message for every citizen," from the Lord Mayor of Liverpool, Mr. F. C. Bowring, J.P.; from Lord Derby; the Bishop of Liverpool, and various other religious representatives of Liverpool. It was issued in connection with the Citizen Sunday Movement, and makes an attractive and very presentable booklet on ideals of citizenship. We are informed that it was compiled and edited by our Rev. J. C. Ballantyne, who has not permitted his name to appear.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

The Annual Report just issued records individual membership of 296 and 35 affiliated societies. A speakers' plan has been in regular operation in the London area. Two pamphlets have been published and 20,000 leaflets distributed. Help has been given concerning Temperance Sunday. A Fund has been started for the issue of a new Temperance Hymnal for which an appeal is made. The financial statement shows £119 11s. receipts and £96 7s. expenses with balance of £23 4s in hand last December 31st. Temperance Sunday this year will be October 30th.

IMPROVEMENT IN U.S.A.

"Wets" claim that prohibition enforcement is extremely expensive but figures and facts prove otherwise. States that compare the amounts of fines or penalties imposed upon violators with the cost of their apprehension and conviction, show that the bootlegger pays the cost of enforcement. Prohibition has justified itself financially. Productivity of labor has increased ten per cent; "real" wages of labor per hour, after making all due allowances for changes in the purchasing power of the dollar, have increased thirty-six per cent. between July, 1924, and January, 1925, most of this sudden improvement came after prohibition. Gary, Leland, and other industrialists believe in prohibition. They say that if it cost even a billion dollars a year, it would be worth while purely as an economic investment.

This is the note that rings home. Roger Babson says that "Young people who have never seen the dreadful evils of intemperance from lack of experience or observation do not realise its dangers," are the most important source of demand for change in the prohibition amendment. We may be so blase and material that we cannot be impressed by descriptions of the aesthetic horrors of the open saloons, especially in contrast to the reasonable pleasure of intelligent, restrained drinking. But when alcohol is shown to be the alternative to effective performance, we are ready to co-operate in preventing its use. "Efficiency," "success" and "putting it over" are terms we think we understand. Prohibition is properly reduced to these terms. Liquor trade keeps currency out of its most productive channels, depletes the most precious resource in the world, man-power, and drunkenness deprives both the drunkard and those with whom he interferes of their highest right, the liberty to do their work to the best of their ability.

We lament with Cassio, "O thou invisible spirit of wine, if thou hath no other name to be known by, let us call thee Devil. O God, that men should put an enemy into their mouths to steal away their brains! That we should, with joy, pleasure, revel and applause, transform ourselves into beasts!"—American Paper.

Mrs. Ivy Gill, the successful Channel swimmer is actively connected with our Upper Chapel, Sheffield.

Manchester College, Oxford, opened its season on October 17th, with an address by Mr. A. Barratt Brown, M.A., Dunkin Lecturer on Social Economy, his subject being, "Religion and Moral Practice."

The Sale of Work at the Halliwell Road Unitarian Church, Bolton, realised £225, or about £180 clear of expenses, October 5th and 8th.

The Annual Meetings and Services of the Northumberland and Durham Unitarian Association were held at Newcastle, October 16-17. Revs Dr. McLachlan and B. Gill conducted services, and they and Rev. Ethel Kay, Rev. H. Barnes, Dr. Lillie Johnson and Mr. E. H. Coysh, were among the speakers.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"GRUMPY," BY AUNTIE EMMIE.

Midnight had just chimed, and as the last stroke died away there floated on the air snatches of "The more we are together the merrier we will be." The fairy singers (for such they were), had joined hands, and were dancing at the foot of an old oak, in the centre of the glade. "For your friend is my friend, and my friend is your friend," sang the fairies.

"Did you ever hear such nonsense?" muttered a figure in one of the shadows, "Your friend is my friend, indeed"—"I'll show them! I'll soon break up their merry little party—see if I don't." And the speaker, who was one of the wicked little people of Fairyland drew nearer the old oak.

"Goodness!" cried one of the fairies, "I believe someone pinched my ear." "Yes!" said another, "I thought someone pulled my hair." "Must be the spirit of mischief abroad," laughed a third, at which all the fairies gave a hearty laugh, and away they danced and sang more than ever.

"It is the spirit of mischief in your midst," said a voice, and the fairies stopped in wonder. "You are a lot of sillies—believing all that sort of stuff," and the intruder stepped boldly into the ring.

"What do you mean by interrupting our frolics in this manner?" demanded one of the fairies, sternly.

Frolics!" shouted the one, "Why"—"Here you fellows," shouted the fairy, "lets duck him"—and without more ado, they all seized hold of him, carried him to a pond nearby, and with a mighty splash, they gave him the ducking of his life.

Suddenly, amidst the noise and confusion, a voice cried, "make way for their Imperial Majesties," and the next moment, the King and Queen of the Fairies with their court came slowly across the glade.

"What is the meaning of this?" inquired the King, "and from whence came you?" looking at the dripping figure before him.

"I hit the sulky Trail," responded he, "and have travelled many leagues since sunrise, having quarrelled with my own kith and kin, and then wandered into this, your magic circle."

"What do they call you?" questioned the King. "Grumpy," replied the other, at which all the fairies started to laugh.

"Rightly named! sire," exclaimed the fairy who had ordered the ducking, and there and then, he explained to the King what had taken place.

"Oh!" said his Majesty, "so he didn't like your song, eh?" Turning to Grumpy he said, "we must try and teach you to become cheerful like we are, and for punishment you must go from 'Lands End' to 'John O' Groats' singing, 'The more we are together the merrier we will be.'"

"Oh! ho! ho!" cried Grumpy, "please do not make me sing that silly song." "Either that—or else another ducking," was the King's reply. And as Grumpy hated water he was forced to comply.

So, next morning, he set off.

Although he grumbled to himself quite a lot during the first day, it didn't seem so bad two or three days later, and then, unconsciously, he found himself humming "The more we are together the merrier we will be." And would you believe it?—by the time he was half way on his journey, he actually liked singing it!

And the fun he had! In the busy towns, in the sleepy villages—in the great cities, the people caught the whisper of his song, and as they went about their work they sang "The more we are together—."

So Grumpy passed on from place to place, but not the same Grumpy that tried to break up the fairies party under the old oak, but a new being who enjoyed making people sing.

Towards the end of his journey, he happened to look inside a small office in a large town, and a young clerk sitting at a desk was humming the catchy words "The more we are together"—when the door opened, and an old man said "now then, young man, get on with your work, this isn't a playground—please stop humming." "Grumpy old man," said the fairy, "the very idea"—and then, suddenly he stopped, for he remembered that he too, at one time, had been just like the old man.

"Must get him into the cheerful habit," quoth he, and away into the inner office he flitted after the old man. A few minutes later the young man was amazed when his chief came past his desk humming "The more we are together"—and was more surprised than ever, when he stopped, and said, "Smith, you can go half an hour earlier to-night."

At long last his journey over, the once Grumpy fairy made his way back to the palace of the Fairy King, and when his Majesty saw him, he knew at once that a wonderful change had taken place.

When the fairy had related his adventures, the King said, "Well done! you are 'Grumpy' no longer—rise, and we will give you a new name—the 'Cheerful Spirit.'" "And you shall be one of my special messengers to the Land of the Mortals."

So, whenever you hear people singing "The more we are together the merrier we will be," you will know that the "Spirit of Cheerfulness" is abroad.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

Our story, this month, is a jolly reminder of summer days at the seaside; isn't it? It almost makes one want to skip right over the winter and bang into next summer. And yet, that would hardly do, because we should jump over another merry Christmas; and nobody wants to do that. Which reminds me. The Christmas story hasn't come in yet. But it will come, I know. Meanwhile, let us thank Elsie for her lovely "adventure." It is very, very sweet; and I hope she enjoyed writing it, as much as we enjoy reading it. Nor must we forget to thank Auntie Emmie for her beautiful story about Grumpy. My love to you all,

Ever your loving,
UNCLE FISHER.

AN ADVENTURE BY THE SEA.

Lessons were over! school was closed! holidays had begun, and Elsie felt very happy and joyful, because she knew she was going to spend a whole fortnight by the sea. What preparations there were beforehand, and how she talked and planned what she would do when she got there. The first thing she did, was to scamper across the pebbly beach, over the golden sand, into the lovely cool water, and paddled with some other little girls and boys. The water was so nice that next day she thought she would bathe! Oh! how the lovely gentle waves splashed upon the shore, and Elsie played about in them and thought how beautiful it was to be able to swim, when all at once she heard a voice. On looking round she spied a jellyfish. It asked her if she would like to go to the bottom of the sea.

Of course she answered "Yes."

"Come along then" he said, and he led her down and down until she found herself in a palace of sand.

The furniture was made of shells. On one large oyster shell a very large jellyfish sat.

"He is our king," said Elsie's friend, "and this is his palace."

The jellyfish then took her to the cave of little waves. There on a throne sat King Neptune. He invited them both to stay a little while.

Soon they went on to the Mermaid's Cave.

Elsie gasped in wonderment at them, for she had never seen mermaids before. In fact, she did not believe in them.

Just then the light seemed to be growing less and so the jellyfish said, I think you had better be going home.

When she reached home she did not tell anyone about her adventure because she was not quite certain whether she had been dreaming or not, but she went to bed quite happy, thinking what a wonderful world this was, and how many beautiful things there were in it, especially by the sea.

ELSIE MAY TAYLOR, Age 12 years.

DEATHS.—Rev. William Parry, Newton, Porthcawl, Glam., September 17th, 70; Rev. L. Jenkin Jones, Glasgow, September 23rd, 69; Mr. Henry Ellis, Lyme Regis September 26th, 69; Mr. Richard Heape, Rochdale, September 26th, 77; Mrs. Mark Woolcott, Cullompton, September 22nd, 73; Mrs. James Duckworth, at Taunton and Somerset Hospital, September 23rd, interred at Padiham, age 68; Mrs. Thos. Parker, Whitefield, Manchester, October 4th, 53; Mr. W. H. Johnson, Cork, October 5th, 72; Mr. H. Boggust, Croydon, September 30th, 68; Mr. J. R. Todd, Unitarian Lay Minister, Southampton, October 6th, 51; Mr. Abraham Newell, Todmorden, October 11th, 69; Miss Mary Elizabeth Dalby, Oxton, Birkenhead. October 17th, 70; Mr. George Henry Melly, of Liverpool. at Rosedale Abbey, Yorkshire, October 20th.

The Flowery Field Church, Hyde. has raised £123 in aid of the Grundy Convalescent Home for Children, South Shore, Blackpool.

The Verger at our Essex Church, London, Mr. John Hellings. was 90 years of age last 29th of June, and is still regularly on duty after 55 years' service.

The Mayor and Corporation, members and officials attended a special Civic Service at the Warwick Unitarian Chapel, October 2nd.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate
For lo! My own shall come to me.

A philosophy which takes as its secret or open assumptions the dogmas of a passing faith has hitched its wagon to a falling star and will be prematurely buried in the earth.

Will Durant.

The Annual Meeting of the Yorkshire Unitarian Union, held at Wakefield, October 8th, passed a resolution cordially commending the amalgamation proposals to their Churches.

Dr. Gertrud von Petzold, M.A., formerly of Leicester and Birmingham, is now on a visit to London from Germany, and is willing to preach for any of our Unitarian Churches.

The Autumnal Meeting of the South Cheshire Association at Shrewsbury recommended the amalgamation proposals of the denomination to its Churches.

The Church at Vancouver, B.C., is making good progress under Rev. J. B. Tonkin, congregations having doubled in attendances.

The Women's League.

THE WOMEN'S LEAGUE ANNUAL FOR 1927.

The "Annual" has now become quite a formidable publication, containing 100 pages, of which over 60 are devoted to the reports of the individual branches. This system enables one to realise the large part women play in the upkeep of their Churches. Practically all record sewing meetings, entertainments of all sorts, and numberless ingenious devices for raising funds, primarily for the Church to which they belong. One large branch raised £555 for this purpose, and many others record considerable sums for this and other social objects. The Ministers' Pension Fund has been the recipient of many donations, and the John Pound's Home and Winifred House have both been frequently remembered. But the meetings are by no means only designed for raising funds. There are lectures and discussions on a great variety of social and religious questions, and especially at the Quarterly District Meetings the addresses have reached a very high level. The opportunities thus afforded too, of social intercourse between women of different Churches have proved valuable.

The Central Committee report steady progress. There are now 160 branches (including four oversets), 10 District Leagues, and two Neighbourhood Leagues. Belfast is the latest District League, and already promises to be one of the most active.

There have been two publications during the year. "Worship," by Mrs. Woodhouse, and a new edition of "Torchbearers," by the late Mrs. T. Collins Odgers. The Christmas Card has now become an annual, and is greatly appreciated and quickly sold out. The monthly letter continues to be the chief means of communication between the branches and the Central Committee, and keeps the branches informed on any subject of interest to Unitarians, as well as the doings of the League itself.

The "Fellowship" lends a helping hand to all isolated members, and now has members overseas, who welcome any women going out from home, and help them to settle down. The Cape Town branch has welcomed ten of our women during the year.

Besides keeping in touch with the Overseas branches, the League keeps in friendly touch with 16 groups of Liberal Christian women in different countries abroad, through its International Committee, and where possible, exchange visits. Mrs. Woodhouse and Miss Herford visited Amsterdam in this way last year. Mrs. S. Martineau, after 19 years' service, retires from the treasurership this year, but remains on the committee. Her place is taken by Mrs. Harold Baily.

The Mountpottinger Branch, Belfast, opened its winter session, September 26th, by a service and business meeting with an attendance of 40, September 26th.

The Birmingham District League held its Quarterly Meeting at Lye, October 8th, with 75 members from eight branches. Mrs. Lot Hall conducted service and Miss Nettlefold, president, gave an account of her visit to Prague.

The Manchester District League held its quarterly meeting at the Blackpool North Shore Church, October 8th, with 230 people including members from 27 branches. Mrs. Thackray, of Stand, conducted service. Mrs. W. C. Hall presided at the evening meeting, Mrs. Coleman, Mrs. Rowlands (Liverpool), and Miss Johnstone (Bury), were speakers.

The Belfast League was addressed by Mrs. Blake Odgers, of London, October 11th, with Miss Eileen Andrews, of Comber, presiding. There was a large attendance, and five branches were represented.

Mrs. Blake Odgers addressed the Belfast Stanhope Street branch on October 10th, 39 members present, and she addressed the Larne branch, October 7th.

The Leeds District League met at Dewsbury, October 15th, seven branches being represented by the attendance of 100 members. Mr. Beer conducted service. After tea Mrs. Peaston presided and Miss F. A. Randell spoke on "Some Thoughts on Science."

The London District League held its quarterly meeting at the Wandsworth Unitarian Church, October 15th, when Mrs. J. Classon Drummond conducted service, Mrs. W. R. Stevenson presided over the evening meeting, Miss Tarrant, Miss A. Johnstone and Mr. Harold Baily were the speakers.

The Sheffield District League had an excursion to Great Hucklow, October 13th, and attended service conducted by Rev. Charles Peach.

"AS A TALE THAT IS TOLD."

Psalm 90.

The tale of our life together has been mingled
affliction and sweetness,
But we have yet to know it in all its grand
completeness.

Here are but beginnings, lessons in tears and
laughter,
This life is but a chapter, and the best is to
come hereafter.

For the wonderful story continues, and goodbye
is followed by greeting,
Sad as the earthly parting so glad the heavenly
meeting.

Blackpool. ALLEN CLARKE.

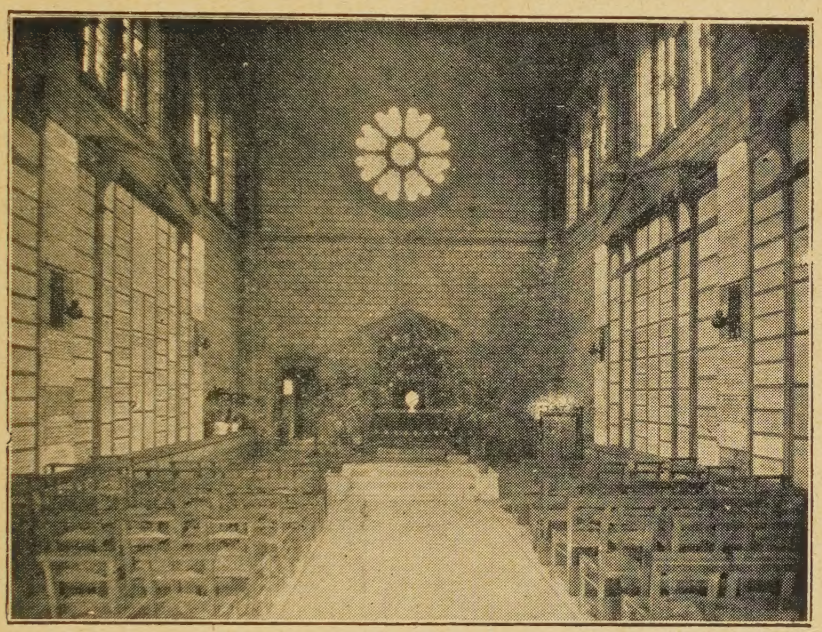
(Written after his wife's recent death).

The late Miss S. J. Chadwick, of Hyde has left £125 to the Barleycrofts Convalescent Home for Girls at Great Hucklow.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



INTERIOR—MANCHESTER CREMATORIUM.

(7) DEATH—And what then?

(a) TO THE YOUNG AND STRONG the idea of Death seems, perhaps rightly so, a far-off matter not requiring their attention; yet sooner or later it enters into the experience of each of us. Have we learned to look upon it calmly, and to realise how beautiful and uplifting it may be? CREMATION IS A GREAT HELP to this end, and the more understood, the more it will be found to rob death of all gruesomeness and horror.

CREMATION EFFECTS RAPIDLY the disintegration of the Body from which the Spirit, the real personality, still living, has fled. The body does not go through the slow and repulsive process of putrefaction and decay, but purified by fire, the gaseous products are returned to the atmosphere in innocuous form, having a few handsful of pure white mineral ash residue.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

York Street N.S. Presbyterian Church, Belfast.

PUBLIC APPEAL.

Four years ago this Church was in danger of being closed. To-day it has a membership of 300 still increasing. The congregation consists mostly of working people. During the past four years they have raised amongst themselves over £2,000. On Sunday evenings many are unfortunately turned away for lack of accommodation. The sum of £300 will enable us not only to build a gallery, but will provide us with an additional Hall. Incidentally it will increase our income and help to relieve the burden on our people.

An article on this Church appeared in the "Unitarian Monthly" for October.

This appeal has the approval of the Non-Subscribing Presbytery of Antrim. Contributions will be gratefully acknowledged by the following:—

Rev. A. L. Agnew, B.A., 8, College Park East, Belfast.

Mr. A. Lennon, Hon. Sec., 50, Mountcollyer Street, Belfast.

Mr. John Chambers, Hon. Treas., 17, Willowholme Street, Belfast.

Do You Value Our Unitarian Faith?

IF YOU DO

Will you Help to Spread it?

The Unitarian Monthly

PRICE One Penny

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Bradda," Manor Road, Cheam, Surrey.

Rev. H. BODELL SMITH,

"Bradda," Manor Road, Cheam, Surrey, is at liberty to take Sunday Engagements.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Editor: Rev. W. G. Tarrant, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the Matron.

RECENTLY PUBLISHED.

"Christ and the Political Economists."

By H. BODELL SMITH,
3/6 net.

Mr. John Hobson, M.A., the well-known economist, says:—"It is the most effective application of Christianity to economics which I have read."

The C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.